

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

Extract of a Letter to a Friend!

WHENCE IS EVIL?

"For the imagination of man's heart is evil from his youth." Gen. vi. 21.—"The spirit that dwelleth in us lusteth to envy." St. James, iv. 5. *Labes Adami portis ingenua; peccatum humanæ naturæ ingeneratum.*

RESPECTED FRIEND,

I hasten according to reciprocal agreement to gratify your inquisitive mind with a solution, according to my opinion, of the above mentioned query. Inspiration saith, "Come now, and let us reason together saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This subject requires considerable expatiation, in order to answer all the objections which might be brought forward by our opposers to destroy the validity of the arguments which I may endeavor to produce to support my theory of the cause of sin. I calculate to be as concise as possible; and hope it will not be necessary to be very prolix on such a thesis. However, I hope I shall advance enough to be so explicit as to be properly understood. On this subject people have very different conceptions. Prejudice, education, preconceived opinions, and different capacities, are, undoubtedly, the principal causes of the great diversity of sentiments. "To err is human; to forgive divine." St. Paul observes, "For we know in part, and we prophesy in part." "For we now see through a glass darkly." If we differ upon religious topics let us not forget to exercise that christian virtue—charity—For charity rejoiceth not in iniquity, but rejoiceth in the truth. "Now there are," says St. Paul, "diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

Moreover, we find it is impossible for man in his limited capacity to make a full development of the arcanum, or mystery of Godliness. "The ways of God are past finding out." And sin, for instance, is one great desideratum in theology which baffles the ingenuity of the mind of man. People are sensible that sin prevails; but why God, in his all-knowing prescience, should permit the existence of moral evil, is somewhat difficult to explain. But, however intricate this subject may appear, people can form some imperfect conceptions of it, so as to satisfy themselves relative to the original cause; either from the scriptures, reason, or common sense, or all these auxiliaries jointly considered. If we cannot correct-

ly understand the cause of an effect by its natural exhibition, i. e. as it generally appears; then we seek for analogies, to illustrate our conceptions: some of which I shall have recourse to. Without similes, it would be impossible, many times, to give a clear and distinct idea of the operations of nature. In the use of which we find a symmetry of union and a coalition of operation. Our Saviour made use of parables as forcible emblems of truth.

We will now attend to the question under discussion—What is the cause of sin? You will acknowledge, dear sir, that God created all things both material and immaterial: and for his pleasure they are and were created. And also, we must allow that his infinite wisdom, power, justice, mercy, and goodness are all coeval with himself. Now if there has any thing transpired posterior, or since the creation of man, different from what he calculated in his original plan, then his designs must, ultimately, be frustrated; and this would suppose God a changeable and mutable being. Can the Supreme Being be mutable and changeable? No. This proposition cannot be admitted. The scriptures declare—"He is the same yesterday, to-day, and for ever—He changeth not."

When God, as we are informed by holy writ, had made an end of creation, he pronounced all that he had made—"very good." And man we find is included under the same epithet, very good. Then, some will contend from this, how comes it to pass that man should transgress the positive commands of an all-wise and holy God? Answer, because all things were so originally constituted by God, that it was the nature of Adam by some external fascination of the mind, to become an actual transgressor. All things being in their pristine or primeval state, "very good," was no evidence that they would always continue so! We know, sir, that when an infant child first comes into the world, or for sometime after, it is not capable of murdering, stealing, and lying, but may do all these things when it arrives to years of maturity! Every child has, originally, the seeds of imperfection planted within itself. Adam was no more perfect, when first created, than any other child which has been made since. These last ideas ought to be particularly kept in view. For if God had designed that Adam should never transgress, and also made capable of standing in his state of rectitude, as it is contended by some, he would never have placed "the tree of knowledge of good and evil" before him in the garden!—I would ask, sir, by the way, in this place, how came "the tree of knowledge" to be infected with "evil," as well as "good"—if Adam were the first author of sin? The tree, you know, existed before Adam, and yet it was impregnated with "evil." Is there not some doubt about Adam's being the first cause, in this world, of "moral evil?" I leave it, sir, for you to clear up the difficulty and solve it if you can. Again, I would observe further, neither would the Deity have made provis-

ion of a Redeemer, before the foundation of the world, if he knew, or calculated that sin would not take place. Therefore, sin was permitted by an Almighty God for some wise and holy purpose. To use a simile in this case, we find that Adam was in the hand of God, just as wheat is at the disposal of an husbandman. You know, sir, that generally when wheat is sown, it is sown "very good," without "chaff and tares." The wheat is as clean and "good" previous to sowing as it is in the power of the owner to make it. But its being "very good" prior to sowing, and clear from all extraneous matter, does not prevent the chaff from growing in contact with the grain after it comes up. You know, sir, that people do not sow chaff in order to produce chaff, if they did, their "labor would be in vain." But we find that chaff grows from "very good" wheat. If no chaff grew with wheat, then of course, there would be no wheat. For wheat cannot grow without chaff. So we find it is the nature of man, in this life, to have sin in contact with his soul, which being originally imperfect, is the cause of his sinning!

The question may now occur, sir, but it is wished that you should settle the point in your own mind, and draw such inferences from my premises as they are entitled to; and I would ask, is the wheat in the aforementioned simile, or the one who sows it, the author of the chaff? I should say, but do not pretend to settle the point positively, that the wheat was the natural author of its own chaff. It is naturally produced, not created after the wheat has come to maturity. Man is originally and naturally in the same dilemma. Adam was made morally an upright, innocent, and "very good" being. But he was not made absolutely holy. If he had been, he would not have sinned. An absolute holy being cannot sin. A holy being aspires after nothing but what is holy and perfectly congenial to its own nature. For if Adam was made perfectly holy and could resist temptation, as some contend, and sinned with and in opposition to those perfections; then, I say, the future state of just men made perfect, would be in a very precarious situation or condition. According to this proposition, the saints in heaven would sin as easily, as a perfect and holy saint would on earth. Adam would not have sinned on earth, no more, if he had been created absolutely holy and perfect, than the just saints in celestial Paradise will.

To use a second simile in this case, and also be very brief upon it, I would say, that Adam's primitive state was peculiarly like a new-born infant. An infant feels as perfectly happy, and innocent, as to being conscious of any real guilt, as ever Adam did in his original state. It is known, and it is an incontrovertible fact, that an infant becomes, in a slow and gradual manner, a transgressor, and it is sometime too, before a child knows good from evil! So it appears that Adam had a roving inclination for something, besides what he enjoyed, in order to make him happy. He had a confused idea of good and

evil, and his corrupt nature *biased* his mind to such a degree, that he tasted of the interdicted or "forbidden fruit," which he vainly imagined would make him, as gods, knowing good and evil. Adam was not contented in his *Paradisiacal* state; therefore, this proves, in my opinion, that there must be a mixture of good and evil implanted in his nature.

Now, I presume, sir, if you or any other person will only impartially consider and observe the ways of infants, how that *sin* grows imperceptibly upon them in a *natural* order and course of things; then, they may, I think, have some faint idea what *was*, and is the *original cause* of *sin* in Adam and his progeny. Or, if you can, rightly, understand the simile of the *wheat and chaff*, it will serve to elucidate the cause of sin, according to my apprehension, in a lucid or clear point of light. Though man, or Adam, in his state of innocence, had no *direct* or immediate disorderly affections; yet, they might be very easily excited by foreign suggestion, by gradual and insensible steps from one thought to another; and thus man, from a state of apparent innocence, might pass to a state of sin. Adam was, in his primitive state, made a fallible creature; he was so constituted as to sin according to the common course of nature: as much as the sun, moon, and all the planetary system, were made to revolve in their respective circumscribed orbits. All these have their limits, as, "thus far shalt thou go and no further." As all *animated* and *material nature* will answer the design for which it was created, so will the *divine, immaterial nature* answer the same good end. *There is nothing permitted by the Almighty in vain.* We find, to be a little more particular, that from one sin, in consequence of the connexion between *cause* and *effect*, arises another, and from that again another. For in the soul, a state depends upon a state, the *subsequent* on the *preceding*: and this was the case with our original parents. Thus our first parents became subject to the penal sanction of the law, *death*, with all its fatal harbingers, disease, and misery, &c. and all the subsequent train of sin, shame, anguish and remorse.—As it is natural for our bodies to be hungry after being long destitute of food; so, it is natural for the *soul*, in this state, to be *sinful*. As the body requires food for sustenance to gratify and alleviate its suffering state, in this life; so the soul as long as it inhabits this frail tenement, inclines to evil—and will not be fully satisfied and "*find rest to the sole of her feet*," no more than Noah's dove did, until it returns to the divine ark of God, or to "*that house not made with hands eternal in the heavens*!" The words of Solomon are happily applicable in substantiating my ideas.—He affirms, "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: Then shall the *dust* return to the earth as it was: and the *spirit* shall return unto God who gave it." Eccl. xii. 6, 7.

I could enlarge much more on this subject—but I must forbear for want of time. I presume, sir, I have said enough to inform you what my ideas are of the *cause of sin*. Whether my views will coincide with yours or not, I leave for an answer from you to decide.

With cordial affection and high esteem for you, I remain your sincere friend.

R. C****.

Middleboro', Jan. 2, 1825.

To Mr. N. W.—Canton (Mass.)

FOR THE CHRISTIAN TELESCOPE.

OBSTRUCTIONS TO TRUTH,

Or, the Causes which have retarded the Doctrine of Free Grace.

To point out a few of the causes which have retarded the progress of that truth which frees the mind from the bondage of error and false systems, is the subject of the following communication.

The causes, doubtless, are numerous, but I shall confine myself to a few, which appear to have had the most powerful and extensive influence. The first and most apparent obstacle to the reception of liberal and enlightened views, is an endeavour upon the part of the opposers of God's free grace in the salvation of his intelligent offspring, by which they appear to be wrapping the scriptures into an impenetrable mystery. Their endless disputes and contradictions among themselves, which are found in their different theories, are sufficient to convince the most impartial observer, that doubt and uncertainty hang upon their minds. They throw a thick veil over the design which God had in sending his Son into this our world, a design, pregnant with every thing that could animate and cheer the disponding spirit. Let only their self-poised structures and mysterious dogmas be well examined, they will in every instance be found, to use the figure of the poet—

"—like an inverted cone,
Wanting its proper base to rest upon."

The mystery, even the hidden mystery which was made known by the apostles of our Lord, our eminent divines of the present day are endeavouring to inclose in darkness. Hear what an eminent apostle has said, and then draw your own conclusions: God "having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." And again—"For it pleased the Father that in him should all fullness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth or things in heaven." And, if the whole intelligent family are to be brought into a state of reconciliation to God, it necessarily follows, that the will of God, which relates to the salvation of man will be accomplished. For God hath said, "my counsel shall stand, and I will do all my pleasure." The second cause which I shall notice, is the too general reception of the creeds of men, without a careful and attentive examination: On this rock thousands have made shipwreck of their faith. As there is no opinion or system, however absurd, which cannot find support and countenance in the authority of some great name; and as it is much easier to assent to the reasoning of others, than reason ourselves, so there always will be found those who are ready to maintain the most absurd theories, provided, when hard

pressed, they can seek shelter beneath the academic porch or some divinity school. It is to these strict adherents to the creeds of men, that may be ascribed the many oppositions which have retarded the genial march of the gospel of the Prince of peace.—These are the sectaries of religious dogmas: beings so wedded to the doctrines of what is called orthodoxy, as to be unmoved even by demonstration itself; and who regard a secession from professional faith as the worst of heresy. In their writings we are often called to witness a grotesque assemblage of reasonings so intimately interwoven and blended, as even to defy the subtlety of analysis itself; while the inferences adduced, like so many props against a mouldering building, tend to show the weakness of the edifice. Compare for a moment these skilful framers of creeds and incomprehensible doctrines, with the modest inquirer after truth.—He is patient, diffident, observant and deliberative—He aims not to marshal the immensity of things by the unerring standard of his own infallible judgment; nor does he sit invested in the mantle of infallibility, to thunder forth his denunciations upon the heads of those who differ from him. No: he goes forth in the nakedness and simplicity of truth; humbly relying upon the divine promises and the veracity of Jehovah. All his cares and all his hopes for time and eternity, rest upon the merits of that Saviour, who died upon Calvary's awful mount, and upon that "grace which will reign through righteousness unto eternal life, by Jesus Christ our Lord." This is the object that the humble inquirer after truth has in view, directing his aim to those fundamental truths, on which the interest and importance of religion chiefly is founded; aware that free grace, like the Doric column, should stand simple, pure and majestic, having faith for its base, induction for its pillar, and truth alone for its capital. Impressed with this conviction, and proceeding upon such principles, may we not indulge the delightful anticipation that we may look forward to a period, not very distant, when this divine grace which was promulgated by the blessed disciples and apostles of our Lord, shall have taken a deeper and a firmer root; shall gladden with its embrace the whole of the intellectual family of man, and dispense shade and shelter to the transient sojourner, in his passage through a rough and precarious existence? A.

(TO BE CONTINUED.)

REVIEW OF MR. FISK'S EXAMINATION.

(CONTINUED FROM PAGE 48.)

The communication of Mr. F. in the *Herald* of the 5th instant, commences with what we consider a captious complaint against the reviewer for using the term *magnitude*, applied to moral actions. This is indeed a childish objection: For it really appears to us that any boy, at the age of ten years, and possessing but a common understanding, would readily comprehend its meaning in a theological argument. Still as Mr. F. demands our definition of this term, as used in opposing his favorite theory of *infinite sin*, we will inform him that we have adopted it as importing the same with the natural signification of the word *extent*, as used in his 2d statement to prove the

infinite criminality of sin; where he informs his readers that "the extent of the criminality of sin is in proportion to the dignity of God's character." If Mr. F. has used the word *extent*, in this instance, to signify the greatness of God's dignity, and not its duration, he knows what we mean by the term *magnitude*. If he has not used the term in that sense, in the connexion above noticed, he has trifled with, and insulted the understanding of his readers, as well as his hearers. Before he prates any more about "a loose and indefinite use of terms," he had better mend some of his barbarities in the use of the term *infinite*. Terms, however, are not the objects of this discussion, but sentiments. We shall therefore pass by such uninteresting murmurings, and attend to the argumentative parts of his communication.—Mr. F. says, "the work and the reward, considered abstractedly from their relations in the divine system, bear no proportion to each other. But taking in these relations, which none but God can see and comprehend, there is unquestionably a perfect fitness," &c. Here he acknowledges that "the work and reward," when considered in the abstract, bear no proportion to each other; but supposes them so related in the divine system as to render their perfect equality "unquestionable." Now mark his confession—None but God can see and comprehend these relations! Then, of course, Mr. F. has made a discovery which "none but God can see and comprehend." We trust that this writer will condescend to excuse us, should we fail to comprehend any force in this argument, since we make no pretensions to the perfection of intuition. We may here ask, how was it possible for our opponent to obtain a knowledge of that which none but God can see—which none but God can comprehend? Does he ask, "what ground we have to infer, that according to the hypothesis of the sermon, the righteous and the wicked are not rewarded according to their works, but infinitely more than their works deserve?" We answer, the authority of scripture and reason; and if it be any accession to the evidence, we have the authority of Mr. F. in the argument before us, when he acknowledges that the work and reward, abstractly considered, bear no proportion to each other, which is equivalent to a denial that any such reward is administered: But with a view to give the absurd conclusion, that a finite act deserves an infinite reward, the air of plausibility, he calls into exercise all his powers of invention, and produces what he confesses that he can neither see nor comprehend! namely, a mysterious and unknown relation. A relation, affording such a monstrous conclusion as that of finite actions deserving infinite rewards, we agree with Mr. F. no man could ever yet see or comprehend; and we are equally well convinced that no evidence can be found, either in reason or revelation, that such a relation ever existed in the divine Mind.

Mr. F. again inquires—"Who does not see, without an argument, that if you take away the relation man stands in to God, you make him neither rewardable nor punishable? Take away the relation he stands in to the other parts of the moral universe, and you make his conduct or character of no kind of consequence." As though we had denied these relations. They have never been denied by us, Mr. F's

ungenerous insinuations to the contrary, notwithstanding. These relations, we believe, are such as can be seen, and in a good degree comprehended by every man possessing the blessing of a plain understanding. They are not, therefore, the mysterious relations, which none but God can see, &c. But does this consideration afford any proof that finite actions or causes are productive of infinite effects? If this be the logic of Mr. F's theory, he is welcome to all the honour of its deductions. And as to his unworthy misrepresentations of the doctrine of universal grace, they are of a character which needs as much pity as they deserve contempt.

With a view to give farther countenance to the sentiment which Mr. F. has been labouring to defend, he again quotes II. Cor. iv. 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." This passage, we reminded Mr. F. before, taught no such doctrine as that of an infinite reward for an act of finite obedience. The apostle here informs his brethren that their light and momentary afflictions wrought "a far more exceeding and eternal weight of glory." Not, however, as a reward, but as a mean in the hands of God to bring them into a suitable moral condition to receive and enjoy the blessing of his free grace; eternal life. Nor can the doctrine which Mr. F. advocates be deduced from this text, without a wilful torture of the apostle's language; and forcing it into a contradiction of his frequent assertions of salvation by grace, and not of works. And unless it can be shown that an endless state of felicity in a future mode of existence is the reward of afflictions endured in this world, the theory of our opponent can derive no support from the passage before us. Whenever Mr. F. will seriously undertake to establish this hypothesis by reason, or scripture testimony, we hold ourselves in readiness to meet and review his arguments.

Again; Mr. F. tells his readers, that the last of Matt. 25th and Col. iii. 23, 24, "stand in all their force; and are not explained away."—This is readily admitted: and we may add; no attempt has been made to explain them away.

We have shown, however, (Vol. I. page 133,) that Matt. 25th chapter, last paragraph, affords not the least evidence in support of Mr. F's doctrine; and as Mr. F. has seen fit to pass by this, as well as many other of our arguments, in silence, we shall leave the reader to consult them at his leisure, and decide for himself, as to their importance. As to the passage, Col. iii. 23, 24, which was noticed, (Vol. I. page 137,) which we are told remains in all its force; we conceive that nothing more is necessary, than simply to lay it before our readers, to show that Mr. F. is really in a similar condition to that of a drowning man, catching at straws. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." If this language gives any support to Mr. F's argument in favour of a finite act and an infinite reward, we confess ourselves totally unable to discover wherein.

The manner in which our examiner has thrown together detached parts of sentences, without any

regard to the manner in which they were applied by the biblical writers, evinces that he takes it for granted that they give support to his theory, without even attempting an application, as that might subject him to the painful necessity of defending such application. We shall therefore wait till Mr. F. finds it convenient to locate these fugitive detachments; and when they are brought back to their native relation, they will merit, and shall receive proper attention.

It will be recollected by our readers that Mr. F. quoted in the sermon, Gal. vi. 8, to prove the doctrine of endless punishment: "He that soweth to the flesh, shall of the flesh reap corruption."—In our reply, we observed, it is of the flesh that he is to reap corruption; not of the spirit, nor in a spiritual world. We therefore suggested that this harvest must be gathered in this state of existence, or not till after the resurrection. But that it could not refer to a state beyond the resurrection, was proved by the fact, that the apostle, in I. Cor. xv. chap. had described the resurrection to be universal, and to a state of immortality and glory. This, Mr. F. calls the reviewer's explanation: It was never designed as such; nor have we supposed that the passage needed an explanation. All which we deemed necessary, was to cite the language itself, which was, and is still considered a sufficient refutation of Mr. F's hypothesis. In reply, however, to our remarks, Mr. F. has the following:—"Every novice in divinity knows that the flesh is a common term with the apostle to express moral corruption." Then we do not belong to the class designated by the terms, "novice in divinity;" for we neither know, nor believe this to be the fact. And that Mr. F. may be furnished with the means of escaping from the imputation of a novice in divinity, we beg leave to refer him to St. Paul's common usage of the term *flesh*, and which embraces a majority of the passages where the word occurs in his writings.

Rom. i. 3. ii. 28. iii. 20. vi. 19. ix. 5. I Cor. i. 26, 29. vii. 28. xv. 39, 50. II Cor. i. 16. ii. 20. iii. 3. iv. 13, 14, 23, 29. v. 16, 24. vi. 12, 13. Eph. ii. 15. v. 29, 30, 31. vi. 12. Phil. i. 22, 24. iii. 3, 4. Col. i. 22, 24. ii. 11. I Tim. iii. 16. Philo. 16. Heb. ii. 16. v. 7. ix. 13. x. 20. Whoever will be at the trouble of examining these passages, will readily discover the great mistake of Mr. F. in asserting that this was the common term of the apostle to express moral corruption. To our remarks on I Cor. xv. as above stated, Mr. F. replies,—"the apostle, in this chapter, is not speaking of the universal resurrection, but only of the resurrection of the saints." Now read the 22d verse:—"As in Adam all die, even so in Christ shall all be made alive." It follows, therefore, according to Mr. F's assertion, that none of the human race die in Adam, except the saints! This is the inevitable conclusion, provided Mr. F's declaration be worthy of any credit. Whoever will be at the trouble of reading the chapter, will readily discover that it entirely subverts Mr. F's theory of endless misery; and that the only way to extricate his arguments from the confusion which this chapter must necessarily occasion, was to deny the application which the apostle had made, altogether.

(TO BE CONTINUED.)

SELECTIONS.

FROM THE GOSPEL LUMINARY.

CHURCH AND STATE.

We confess that in commencing the Gospel Luminary, we did not apprehend so much danger from efforts to establish a Church and State Religion in our country, as we are at present compelled to. But in viewing the figure cut by various societies established in our country, under the imposing name of "religious," we are irresistably led to apprehend the period not far distant, when open and violent efforts will be made to unite church and state together, even in this country. This object with its various branches, has for years been gradually tending towards its ultimate end. Much has been said about sending missionaries to christianize the heathen; and the education of young men, to fit them for the ministry. For these objects even millions of dollars have been expended, and what has been accomplished? It is really to be feared, that in many places where such missionaries have been sent, that there is now a less willingness to hear the plain simple gospel, than there was before they obtruded themselves. The reason is obvious; the plan is rotten at the bottom, and is principally based on *money*. Missionary obtruders, would probably be less by fifty per cent, was the *root of all evil* withheld from them in that ratio. There are at present too many efforts to support missionary gentility; and it is to be feared, that frequently more of the gentleman is sent to missionate, than there is of the self-denying christian. Human embellishments can never constitute a knowledge of the way to everlasting life, nor qualify a man to teach it. Give us poor *fishermen*, or despised *tax-gatherers*; if the Lord sends them, and they have the word of his grace in their souls, they will do more good than all the *dandy-cut* missionaries that could stand between *Dan* and *Beersheba*.

In addition to the present missionating system, a national engine of power has been erected in New-York City, enstamped with the title of "National Tract Society." This combination is made up of *Presbyterians, Baptists, Episcopalians and Methodists*, associated together. The plan however appears to have been set on foot by the Presbyterians, as an overt advance of theirs towards a national religion. The other orders in their enlistment into this fraternity, appear to have been rather hoodwinked. A circular is now passing through different parts of our country, said to be sent out by the Presbyterians, praising the liberality of those sects towards each other, in uniting their strength together in the national combination; recommending, forsooth, the establishment of a national creed, and an amalgamation of sentiments. This is at once letting us know what they are about. This circular expresses the desire, to have but one form of religion, which must be national; the ministers of which must be educated and paid by the general government. The clergy are to adopt a "national costume," which is to be solemn and imposing; and such as will secure the *sacerdotal character* that reverence which is due to it.

Such are the objects had in view by the most leading party in the "National Tract Society," and such

are the plans on foot at the present day, for the establishment of a national religion. We rejoice, however, to learn that some of the other sects are not willing to be thus duped, nor to sacrifice their rights at the shrine of the priestly ambition of the Presbyterian clergy.—The Methodists were never fully satisfied with the plan on which the National Tract Society was organized, nor were they of uniting with it. The Baptists are already jealous of their rights, and have sounded the alarm trumpet. The Columbian Star says, "there may be more reason to apprehend a powerful effort at no distant day, to establish a national religion in this country, than we are accustomed to suppose." This is indeed a word in season. Let the public mind be on the alert. Let every editor friendly to civil and religious liberty, openly protest against the unhallowed project. Let the heralds of a free gospel, proclaim the sound of liberty, long and loud. Let the slumbering energies of the church be aroused, never to bow their necks to ecclesiastical bondage. God save the republic of America from religious intolerance, and priestly usurpation!

CONSUMPTION.

Thou herald pale of death and fate,
Cadaverous and cold,
What numerous pains thy presence wait,
What mortal woes untold!
Chill flows the warm and genial blood,
Beneath thy angry nod;
And briefly perish in the bud
The fairest works of God.

Relentless tyrant of our race!
Deceiver of the wise!
Death shows his image in thy face,
And he thou looks't on—dies!
Aye, withers silent, sad and pale—
Though slow his doom, yet sure;
Thy breath empoids every gale,
Thy victim to secure.

To-day thy flattery lulls our fear,
And health trips jocund by;
To-morrow all our hopes are sear:
And o'er the wreck we sigh;
Our spirits sink depressed and weak,
The orbs of vision close!
Death sets his seal upon the cheek,—
We sink beneath our woes.

Yet hail!—thou tyrant fell and dread!
Thy ghastly visage show;
So oft this heart before hath bled,
It fears no future blow.
Come prey upon this wasting form—
Thy tortures all combine;
Pour on this head thy fiercest storm,
Till I, O Death! am thine.

BOSTON BARD.

An unlettered gentleman stood up to preach in a country meeting-house, and in reading the chapter from which he took his text, came to that passage, "I am that I am." The first part of the sentence, "I am," happened to be at the bottom of the page; unfortunately in turning over the leaves, two stuck together, and the first words on the second leaf were, "an ass," which he very innocently repeated, but immediately perceiving his mistake, he hastily separated the leaves, finished the first sentence, so that the whole ran thus, "I am an—ass that I am."

Scholars, who associate with none but scholars, may improve in learning; but, if they would acquire a general knowledge of human affairs, they must frequent promiscuous company, in which are men of all capacities and callings. Hence let us learn to undervalue that narrowmindedness, which inclines some people to avoid the society of those, who cannot talk to them in their own profession.

The pure design of benevolence is to bestow happiness upon others, but its intrinsic reward is bringing happiness home.

The right that God hath in his creatures is founded in the benefits conferred on them, and the obligation they have to him on that account. Now there is none, who because he has done a benefit, can have, by virtue of that, a right to do a greater evil than the good he has done amounts to; and I think it next to madness to doubt, whether extreme and eternal misery be not a greater evil than simple being is a good.

Tillotson.

☞ Thursday next is appointed for the *Dedication* of the First Universalist Church in Nantucket.

MARRIED.

In this town, on the 18th inst. by Rev. Mr. Wilson. Mr. Edward Burrows, to Miss Sarah Ann Gibbs, all of this town.

On the 19th inst. by Rev. Mr. Wilson, Capt. Lowry Aborn, Jr. to Miss Julia Ann Manchester, all of this town.

On Sunday evening last, by Rev. Mr. Wilson, Mr. Amory Sibley, of Augusta, Geo. to Miss Caroline Besworth, of this town.

In Cumberland, on Sunday evening last, by Rev. Mr. Cutler, Mr. Stephen Clark, to Miss Amey Joslin, daughter of Israel Joslin, Esq. all of that town.

DIED.

In this town, on the 20th inst. Mrs. Mary Taylor, wife of Mr. John Taylor, in her 30th year.

On the 21st inst. suddenly, while attending to business in his store, Mr. Ulysses Holden, aged 35. His death was caused by the rupture of the great artery of the heart, which was found by the attending physicians to have been affected by ulceration.

In this town, on Tuesday evening last, Miss Almira Marshall, daughter of Mr. William B. Marshall, in the 25th year of her age, formerly of Shrewsbury, Mass.

On Wednesday morning, George Henry, infant son of James B. Dorrance, Esq. aged 14 months and 21 days.

Lost from the wreck of the brig Mount Vernon, of New York, on the 27th July last, off Porto Rico, Mr. William K. Peck, mate of the brig, and son of the late Mr. Philip Peck, of this town, in the 23d year of his age.

OBITUARY.

Died, in Westmoreland, N. H. 11th inst. Hosea Ballou, youngest son of Mr. Lemuel Willis, aged 2 years and 4 months.

Though parents fondly did enfold thee
In fleshly arms, and hold thee close;
Yet death, relentless, has o'ercome thee;
The voice of Jesus bade thee come.
Sleep on, sweet babe, rest thou for ever,
Secure from pains the living share,
Till the blest Saviour, in his bosom,
The tender ones immortal bear.

Communicated.